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Current Literature.

(Books marked with an asterisk (*) will be reviewed in subsequent issues.)

OLD TESTAMENT.

BOOKS.

FÜLLKRUG, G. *Der Gottesknecht des Deuteromesaja*. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 119. M. 2.80.

*GRAY, G. B. *The Divine Discipline of Israel*. London: A. & C. Black, 1900. Pp. 128. 2s. 6d., *net*.

SIMPSON, WILLIAM. *The Jonah Legend: a suggestion of interpretation*. London: Grant Richards, 1899. Pp. 182. 7s. 6d., *net*.

The interpretation here elaborated is that the story of Jonah as found in the Old Testament was the literalizing into historical fact of what was at first an initiatory legend. The author argues that initiatory rites are very ancient, and that they were regenerative in their symbolism; the novitiate went through rites which implied a simulating of death, followed by a new birth. He traces in other folk-lore similar stories, arising from similar initiatory rites, and concludes that the account of Jonah in the fish had such an origin.

BACHER, W. *Die älteste Terminologie der jüdischen Schriftenauslegung. Ein Wörterbuch der bibelexegetischen Kunstsprache der Tannaiten*. Leipzig: Hinrichs, 1899. Pp. viii + 207. M. 8.50.

ARTICLES.

GAUTIER, L. *Aux puits d'Abraham*. *Revue chrétienne*, March, 1900, pp. 179-92.

BLACK, ARMSTRONG. *Joseph: An Ethical and Biblical Study*, III. *Gen.* 37:29-35. *Expositor*, March, 1900, pp. 217-30.

PRÁŠEK, J. V. *On the Question of the Exodus*, II, III. *Expository Times*, March, April, 1900, pp. 251-4, 319-22.

SCHMIDT, O. P. *The Site of Pi-hahiroth*, *Exod.* 14:2. *Biblia*, March, 1900, pp. 604-7.

DAVIS, J. D. *The Sin Offering*. *Bible Student*, February, 1900, pp. 72-6.

BEECHER, W. J. *Is the Chronicler a Veracious Historian for the Post-exilic Period?* *Bible Student*, January, February, 1900, pp. 20-25, 77-84.

HASTINGS, F. E. *Biblical Chronology: the Historical Period*, *Kings, Judges*. *Proceedings of the Society of Biblical Archaeology*, January, 1900, pp. 10-30.

- DÖLLER, J. Textkritische Bemerkungen zu Ps. 22 (21):17. *Theologische Quartalschrift*, Heft 2, 1900, pp. 174-9.
- KAMPHAUSEN, A. Review of Recent Literature on the Hagiographa: Psalms, Proverbs, Job. *Theologische Rundschau*, March, 1900, pp. 90-108.
- TAYLOR, JOHN. Review of Guthe's "History of the People of Israel." *Expository Times*, March, 1900, pp. 260-62.
- MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation: II. The Wisdom of Ben-Sira and the Wisdom of Solomon. *Expositor*, March, 1900, pp. 186-93.
- SCHECHTER, S. The Origin of the "Original Hebrew" of Ecclesiasticus, II. *Critical Review*, March, 1900, pp. 116-29; *Expository Times*, March, 1900, pp. 285-7.
- PETERS, NORBERT. Zur Strophik des Ecclesiasticus. *Theologische Quartalschrift*, Heft 2, 1900, pp. 180-93.
- MOULTON, J. H. The Iranian Background of Tobit. *Expository Times*, March, 1900, pp. 257-60.

The book of Tobit is Median folk-lore. In Media the Semitic and Iranian elements met. This book is a rewriting of a romance, written perhaps in Old Persian, by some Jew resident in Media. The work was rewritten for the purpose of accommodating it throughout for the edification of other Jews, and was in Aramaic. Such an origin explains the prominence in the book of the burial of the dead, the glorification of consanguineous marriage as a religious duty, Asmodæus and the mode of vanquishing him, and the places in which the plot of the story is set, besides other features.

NEW TESTAMENT.

BOOKS.

- *GRANE, W. L. Hard Sayings of Jesus Christ. A study in the mind and method of the Master. New York: The Macmillan Co., 1899. Pp. 226. \$1.50.
- CAMPBELL, COLIN. The First Three Gospels in Greek, arranged in parallel columns. Second edition, revised. London: Williams & Norgate, 1899. Pp. 223. 5s., *net*.

In this new edition Dr. Campbell's work is much improved by thorough revision and rearrangement. The text used is that of Tischendorf's eighth edition, rather than, as we should have expected and preferred, the text of Westcott and Hort. There are not a few books, mainly German, presenting a synopsis in Greek of the first three gospels. This one has good qualities, though there are important respects in which it could still be improved. The varying width of the columns, the crowding of the matter on the page, the deficient scheme of chapter notation, the small type of the section headings, the unnecessary dashes all over the pages, leave much to be desired. It still remains for some publisher to issue an ideal work of this sort for English readers.

- *WRIGHT, ARTHUR. The Gospel according to St. Luke in Greek. New York: The Macmillan Co., 1900. Pp. 270. \$2.50, *net*.

- WATTERICH, J. Die Gegenwart des Herrn im heiligen Abendmahl. Eine biblische-exegetische Untersuchung. Heidelberg: Winter, 1900. Pp. 88. M. 4.
- BARTH, F. Die Hauptprobleme des Lebens Jesu. Gütersloh: C. Bertelsmann, 1899. Pp. 287. M. 4.
- FISHER, R. H. The Four Gospels. London: Hodder & Stoughton, 1899. Pp. 128. 1s. 6d.
- *LUCKOCK, H. M. The Special Characteristics of the Four Gospels. New York: Longmans, Green & Co., 1900. Pp. 278. \$1.50.
- SENSE, P. C. A Free Inquiry into the Origin of the Fourth Gospel. London: Williams & Norgate, 1899. Pp. 456. 7s. 6d.
- This book stands at the farthest bound of destructive criticism. The writer regards Cerinthus, the Gnostic Christian of the first century, as the author of the gospel. The method and the conclusions will appear deficient to the sober historical school of biblical investigators.
- *LOCK, WALTER. St. Paul the Master-BUILDER. New York: New Amsterdam Book Co., 1900. Pp. 124. \$1.25.
- *STEVENS, G. B. The Messages of Paul, arranged in historical order, analyzed, and freely rendered in paraphrase. *Messages of the Bible*. New York: Charles Scribner's Sons, 1900. Pp. 268. \$1.25.
- *BENSON, E. W. The Apocalypse: an introductory study of the Revelation of St. John. New York: The Macmillan Co., 1900. Pp. 199. \$3.50.
- *JACOBUS, M. W. A Problem in New Testament Criticism. New York: Charles Scribner's Sons, 1900. Pp. 281. \$1.50.
- *MUZZEY, D. S. The Rise of the New Testament. New York: The Macmillan Co., 1900. Pp. 146. \$1.25.
- *RIGGS, J. S. History of the Jewish People in the Maccabean and Roman Periods. *Historical Series for Bible Students*. New York: Charles Scribner's Sons, 1900. Pp. 317. \$1.25.

ARTICLES.

- PURVES, G. T. The Virgin Birth. *Bible Student*, January, 1900, pp. 38-44.
- VOS, GEERHARDUS. The Ministry of John the Baptist. *Bible Student*, January, 1900, pp. 26-32.
- WHITE, N. J. D. The First Miracle and the Exaltation of Christ's Human Nature. *Expositor*, March, 1900, pp. 177-86.

The theory of Mr. White is that Jesus intended, in the miracle at Cana, to symbolize his resurrection, in addition to illustrating the effect of the power of God introduced into human society by the incarnation. Until the resurrection the perfection of the humanity of Christ was relative, not absolute. On that third day, after the silent journey, there was a changing of water into wine, and the mystical union or marriage between Christ and his church was initiated. Concerning Mr. White's hypothesis, one might possibly concede that the fourth evangelist has found this hidden symbolic

meaning in this Cana miracle, but it would be still more difficult to believe that Jesus himself intended any such occult significance in his genial act.

ALLEN, W. C. The Dependence of St. Matthew, chaps. 1-13, upon St. Mark. *Expository Times*, March, 1900, pp. 279-84.

WARFIELD, B. B. The Human Development of Jesus. *Bible Student*, January, 1900, pp. 12-19.

WHITEFOORD, B. Christ and Human Emotions. *Expositor*, March, 1900, pp. 193-202.

Jesus shared with men, fully and completely, all human emotions. It is natural to link with his sacred person all those feelings which, as we are possessed by them, or exhibit them, seem to make the passages of life brighter and purer. But he participated also in those other feelings which are somber in character, and in expression are disquieting, vexatious, and disturbing, such as fear, anger, sorrow, and anxiety. Only with him these emotions never spring from an unworthy source. The fear he felt was not cowardice, but a holy instinct in and through which real temptation was triumphantly met. The anger which he displayed was a deep displeasure, now felt against wilful, moral evil, now against deliberate hindrances to the good. The sorrow which he must so often have "dressed in smiles" sprang from the thought of his own awful task as the Savior of a sinful world. The anxiety which wrung his heart was due to the opposition or unbelief of those he had come to deliver. As Jesus is man's pattern in the possession of such emotions, so he remains a perfect example in their expression. He realized in himself that *αὐτάρκεια* to which moral philosophy, past and present, points as the ideal for the individual. These graver and distressful feelings were with him not only under complete control, but were guided and manifested for the advantage and blessing of others. None ever saw him angry or sad or vexed, without finding, if they would, some deeper sense of the sinfulness of sin, or some fresh token of the wealth of his love.

PURVES, G. T. The Feast of John 5:1. *Bible Student*, March, 1900, pp. 144-50.

BANKS, J. S. Professor Deissmann on Jesus at Prayer (*Christliche Welt*, July 27, 1899). *Expository Times*, March, 1900, pp. 270-73.

DAVIS, J. D. Current Opinion on New Testament Demonology. *Bible Student*, March, 1900, pp. 132-41.

STEWART, G. W. Jülicher on the Nature and Purpose of the Parables, I. *Expositor*, March, 1900, pp. 231-40.

WHITON, J. M. Review of Gilbert's "Revelation of Jesus." *New World*, March, 1900, pp. 147-50.

BELSER, J. E. Zur Chronologie der evangelischen Geschichte. *Theologische Quartalschrift*, Heft 1, 1900, pp. 23-42.

This article is a reply to Bebbber's *Zur Chronologie des Lebens Jesu* (1899), in which the hypothesis of a one-year public ministry of Jesus was advocated. It is maintained by Belser that the reading *τὸ πᾶσχα* in John 6:4 must be accounted genuine, which makes this hypothesis untenable; and that against it also is the fact that the feeding of the five thousand in John 6:5 ff., which is generally conceded to be identical with the similar incident in the synoptic gospels, seems by them to be placed in the

spring about passover time (see especially Mark 6 : 39). Belser therefore favors a two year public ministry, which began about three months before the passover of 29 A. D. and ended at the passover of 31 A. D. On the other hand, he regards the hypothesis of a three- or four-year public ministry as no longer defensible.

REID, JOHN. The Missionary Methods of the Apostles, III. *Expository Times*, March, 1900, pp. 266-9.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians, XII-XVI. *Expositor*, March, 1900, pp. 203-17.

WALKER, DAWSON. Review of Ramsay's "Historical Commentary on St. Paul's Epistle to the Galatians." *Critical Review*, March, 1900, pp. 138-45.

BRIGGS, EMILIE G. The Date of the Epistle of St. Paul to the Galatians. *New World*, March, 1900, pp. 115-39.

This is another of the many current elaborate discussions of the problems surrounding the conference at Jerusalem (Acts 15 : 1-29 ; Gal. 2 : 1-10). The conclusions reached, which it is not here practicable to discuss, are : (1) that the conference recounted in Gal. 2 : 1-10 is a different one from that in Acts 15 : 3-29, and preceded it in time, being identical with the visit to Jerusalem recorded in Acts 11 : 30 ; 12 : 25 ; (2) that the collision between Peter and Paul at Antioch (Gal. 2 : 11-21) is the same event as that of Acts 15 : 1, 2, which led to the conference described in Acts 15 : 3-29 ; (3) that the decrees of Acts 15 : 20, 29 are precisely historical ; (4) and that the epistle to the Galatians, addressed to the churches of Paul's first missionary journey, previous to the second journey and before the Jerusalem conference of Acts 15 : 3-29, was the earliest of all Paul's extant epistles.

WARSCHAUER, J. From Paul to John. *New World*, March, 1900, pp. 49-77.

The author attempts (1) to restate and estimate afresh Paul's chief contribution to theology, and the doctrine, or the plexus of interrelated doctrines, most frequently associated with his name—justification by faith, and the vicarious atonement of Christ ; (2) to indicate a certain transition, or rather transformation, in the domain of theological thought which is now apparently in process of being accomplished, and whose main characteristic is a thorough reaction against Paulinism.

SLEDD, ANDREW. St. Paul and Seneca. *Methodist Review*, March-April, 1900, pp. 203-19.

HARRIS, J. R. On Certain Obscure Names in the New Testament : A Problem in Palæography. *Expositor*, March, April, 1900, pp. 161-77, 304-8.

One of the tendencies discoverable in the early transmission of the New Testament was that of furnishing anonymous characters of the narrative with proper names, so as (for example) to identify more clearly such shadowy persons as the two crucified thieves, or the rich man at whose gate Lazarus lay, or the centurion at the cross. The various names which are given to the two thieves can be traced palæographically to a common Greek source : Titus = Gistas = Pistos (πιστός, *believer*), and Dumachus = Dysmas or Demas = Theomachus (θεομάχος, *one who resists God*). The names seem, therefore, to originate in adjectives which describe the different attitude of the two thieves toward Christ on the cross. It is probable that the words appeared as titles to identify the

two figures in an early picture or mosaic of the crucifixion, or perhaps in an illumination of a volume of the gospels. Nothing is easier than the misinterpretation of such names in a mosaic or partly effaced painting. Dr. Harris gives also a suggestion as to the origin of the rich man's name, which appears in tradition as Niniues=Finaeus. This may have arisen from an article prefixed to Diues (*a rich man*), *hic diues*; or from an interjection, suitable to pictorial representations, as *en diues*.

RELATED SUBJECTS.

BOOKS.

*TERRY, M. S. *The Sibylline Oracles*. New edition. New York: Eaton & Mains, 1899. Pp. 292. \$2.

FISKE, JOHN. *Through Nature to God*. Boston: Houghton, Mifflin & Co., 1899. Pp. 206. \$1.

In this little book Mr. Fiske continues his studies in religious philosophy along the line indicated by his *Idea of God*. The chief point of the first essay, "The Mystery of Evil," is that the processes of cosmic evolution make evil a necessary thing in the education of a man's moral nature, and that the Creator cannot be said, therefore, to have been either weak or wicked in allowing it. In his second essay, "The Cosmic Roots of Love and Self-Sacrifice," he argues that morality and duty are the legitimate and inevitable outcomes of the process of evolution. In his third part, "The Eternal Need of Religion," he controverts the position of certain recent writers, maintaining on the basis of cosmic evolution that ethics will never replace religion. The little volume is an exceedingly stimulating, and to our mind helpful, contribution to religious philosophy.

*BUDGE, E. A. W. *Egyptian Ideas of the Future Life. Books on Egypt and Chaldea*. London: Kegan Paul, Trench, Trübner & Co., 1899. Pp. 198. 3s. 6d., *net*.

FOWLER, W. W. *The Roman Festivals of the Period of the Republic: an introduction to the study of the religion of the Romans*. New York: The Macmillan Co., 1899. Pp. 385. \$1.25.

This is a most painstaking and complete work, probably the best that could be put into the hands of a student; and even independent scholars cannot afford to neglect it. The Roman festivals are studied chronologically, and at the end the results of such study are succinctly stated. It is interesting to notice that the author maintains that "in the Roman religion, in spite of its dryness and formality, there was a distinct ethical and civilizing element." The development of this religion, however, he holds, was retarded by the rise of ritual, and by its contact with the elaborate polytheism of foreign peoples.

WHIPPLE, H. P. *Lights and Shadows of a Long Episcopate*. Being autobiographical reminiscences and recollections. New York: The Macmillan Co., 1899. Pp. 576. \$5.

The author, Rt. Rev. Henry B. Whipple, D.D., LL.D., bishop of Minnesota, has had a long, interesting, and useful career in the Northwest, particularly in connection with work among the Indians. This story of his life, written by himself, is readable and informing as to the progress of civilization among the early tribes of America.

ARTICLES.

SALMOND, S. D. F. Review of Charles' "Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity." *Critical Review*, March, 1900, pp. 167-73.

COOKE, J. H. The Talmud. *Biblia*, March, 1900, pp. 599-604.

STEWART, R. L. Shechem and its Environs; "His Own City." *Bible Student*, February, March, 1900, pp. 101-7, 151-6.

JACKSON, A. W. James Martineau. *New World*, March, 1900, pp. 1-25.

An able, appreciative sketch of the character and life-work of Dr. Martineau, one of the best reviews which have appeared since the great English theologian's death last January.

BROWN, O. E. The Principal Writings of Dr. A. B. Bruce. *Methodist Review*, March-April, 1900, pp. 182-202.

CAVEN, WILLIAM. The Teaching of the Theological Class-Room in relation to the Spiritual Life of the Student. *Presbyterian Quarterly*, January, 1900, pp. 1-16.

PORTER, F. C. The Ideals of Seminaries and the Needs of the Churches. *New World*, March, 1900, pp. 25-31.

In the present discussion concerning theological seminaries three things at least seem clear: (1) The seminary should not attempt to repeat or supply the training of the college. The man who would enter upon a seminary course should have obtained in his college course an acquaintance with the natural sciences which shape the modern view of the world; with the psychological and sociological and historical sciences which determine the modern view of man; with the literatures which contain the best thoughts and deepest feelings of humanity, and give form and voice to the spirit of past ages and of our own age; and he should have attained the power over himself to study and acquire as a man, rather than to need to be taught as a child. (2) The seminary cannot *create* character and talent. Good character and native capacity are essential in the minister, but he must bring these with him to the seminary. The seminary should not repel men of scientific training and original power by anything in the method or in the substance of its instruction which threatens intellectual honesty and self-respect. But it is the churches themselves that must attract men of high character and capacity for leadership into their service. By what they are, and by what they do for the world, the churches must make it evident to young men of talent and a right ambition that the ministry is a large office in which their manliness will have respect, and their capacity to work in and upon the world for good will have abundant opportunity, large freedom, and wide range. (3) The seminary should teach the principles, rather than anticipate the practice, of the ministerial profession. If there are in our profession no principles, no methods of reasoning, which govern practice, and which theological schools can best furnish, such schools are unnecessary. The science of Christian theology is nothing but the knowledge of the Christian religion. All the studies of a divinity school center and end in the question: What is Christianity? What does it, and what does it not, claim and effect, promise and command? Surely this knowledge deserves to be called the principle which underlies and controls a minister's work. It is of practical importance for a minister to answer correctly the question: What is Christianity? Is it a priesthood with miraculous

functions? Or is it an emotional experience of unethical nature and unnatural effect? Or is it a social order in which individual claims and distinctions are denied? Or, if it is simply the religion of Jesus, then what was the principle of his religion? Was it non-resistance in a sense opposed to government by force? Was it self-sacrifice in a sense opposed to ambition and culture? Was it a love of others that excludes all love of self? Was it a grace of God which makes all moral effort presumptuous and worthless? Was it a passive, patient expectation of a coming day which is to end and reverse all present tendencies? A minister's practice will depend on his answer to such questions as these; and they are not questions that answer themselves. We cannot recover the thought of Christ without thoroughgoing historical research, which inevitably involves us in Hebrew and Greek, in textual criticism and literary criticism, in biblical and comparative religious history, and in the history of the Christian church.

The untrained mind confuses facts with the truths they illustrate, gives to words the sacredness which belongs to thoughts and to events the significance which belongs to forces. Nothing so helps one to distinguish between the body and the soul of religion as historical study, and in this respect also it is the way of ways, for men of our time, by which to approach and to apprehend the essential principle of Christianity. A seminary cannot attempt any service which so well deserves to be called both scientific and practical as this: to prepare men to answer aright for themselves and for our age the question what Christianity is, by giving them the means and training them in the method of a close approach to Christ and a true discernment of the essential and the eternal within the forms of religious thought and life. This is the science of Christian theology. It cannot be imparted as a result, but only won as a power, and the professional school is the place where it should be won.

No briefer abstract of this important article by Professor Porter could have done justice to the deep insight and the sterling truth of his conception of what the theological seminary should be and do. Let those who wish to understand the training which the minister of today requires ponder well the statements which are here reproduced, or, still better, obtain and digest the entire article as published in the *New World*. Some clear, strong thinking on the part of many, just at this time, will greatly advance the cause of true religion.

CAIRNS, D. S. Science and Providence. *Contemporary Review*, March, 1900, pp. 358-65.

BARBOUR, L. G. Macbeth and the Bible. *Presbyterian Quarterly*, January, 1900, pp. 102-15.

NASH, H. S. The Decline of the Stars. *New World*, March, 1900, pp. 84-103.

LAMBERT, J. C. The Heathen and Future Probation. *Expository Times*, March, 1900, pp. 247-51.

SALMOND, S. D. F. Review of the "Encyclopædia Biblica," Vol. I. *Critical Review*, March, 1900, pp. 161-6.

LINDSAY, JAMES. Review of Dorner's "Grundriss der Dogmengeschichte." *Critical Review*, March, 1900, pp. 130-37.

FUNK, F. X. Das Testament unseres Herrn. Eine neu entdeckte Schrift *Theologische Quartalschrift*, Heft 2, 1900, pp. 161-74.